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Temple and Social Education

BY SRI K. T. RAMASWAMI IYENGAR, *Superintendent, Deaf & Blind Boys' School, Mysore.*

GO whither you like, either to the extreme south or the remotest north, you find that India is a land of temples. From Cape Comorin to Himalayas, one finds temples scattered all over the land. Magnificent in construction, imposing in appearance, inspiring in character, they indicate that the Indians are a race given to strong belief in God. Belief in a God, the embodiment of love and virtues, is fraught with good and may result in a virtuous life. Perhaps to encourage such a good habit, temples were built. The temples have to their credit mighty good work. They have spread the culture of the land. From the temple has emanated life, music, philosophy and everything that is good and noble. So, in the civilization of India, the temples have played a great part, the value of which cannot truly be assessed.

Though these temples played a magnificent part in the cultural history of the land, it is painful to see that their importance is dwindling. No more are they cared for as before. No more do people throng to it in great numbers. They are deserted, ill-kept and decaying. Their glory has faded out. I visited recently a great and ancient temple. The temple doors were not open till 9 A. M. for the devotees. When it was open, hardly could I find a few worshipping God. A place which should seethe with

life, a place where thousands should come to worship, had the look of desolation. In a country where these temples reigned supreme, a sight like this sends a cold shudder to the heart. What may be the cause for this retrograde step of society?

When I was a stripling, I used to run to the temple because I would get some *prasadam* there. A dainty dish in however small a measure has its own charm. Perhaps elders too may not be free from this pardonable desire. But such a bait has an unconscious influence. It makes one come in contact with the pious chanting hymns in praise of God, with worshippers pure in body and mind, with the presence of the Almighty bedecked in silver and gold and in the precious stones of the East. Surely, these would leave an indelible impression on either young or old.

Alas, now the *prasadam* has disappeared, and perhaps with it the love to go to the temple. Life has changed as never before, and now we see things through a new glass. We have begun to measure things in terms of money. We worship Mammon. We rate people, according to their material belongings. Hence, people earn incessantly. Unfortunately, the times have also contributed largely to this evil outlook. The coin has dwindled in value. Earn as much as

you can, yet you are in need of the fundamental necessities of life, namely, food, clothing and shelter. Where then is the time for us to go to temple? Or may it be that we no more love our *sastras* and *Upanishads*, which advocate a life of simplicity and contemplation, a life imbued with faith in God, a life which turns inward for happiness? Whatever the cause, it must be said that temples have ceased to occupy the place of importance they once did.

After all, a life of ceaseless activity with no leisure for personal attainments, no time set apart for self-realisation and to understand our relation to the Creator, a life spent in a mad race for materials and money is sure to end in a catastrophe. Where is an end to pride, power and pelf? A life given to such things must indeed be selfish, and the evils of selfishness are legion. Chief among them is the exploitation of man by man, and a nation by a nation. Trampled and humiliated, society will wait for an opportunity to avenge and wage war. Hatred and strife will reign supreme. The West has experience of this. The soul of the West has turned to India for comfort. If we do not realise that we are all the children of God, that we should share our joys and sorrows and lead a life in conformity with Truth and Ahimsa, we will have to be disillusioned, if not now, at least later. Salvation lies in our leading a truly religious life with this motto in our mind "One Family and One Nation On Earth"

A truly religious life is one of faith in God. The implications of this are of a deeper nature than what appears on the surface at first. It implies personal purification, practice of renunciation, and a pursuit of the noble ideals. In it, there is no place for greed, acquisition and selfishness. One must love his fellowmen, even as he loves himself, and irrespective of caste, creeds and barriers of land. It is a perilous crusade against evil in any form anywhere. Such a life comes from a strong faith in God. Our memory is green with the great and illustrious life

of Gandhiji, the father of the nation, who spent his life in the practice of these ideals. No sacrifice was too great for him, not even of his life, in the cause of the happiness of humanity in establishing the supremacy of love and brotherhood.

All this results from a strong faith in God. In the life of a community, a strong faith in God and a place of worship go together. That is how temples sprung up. They are as much places of worship as centres of activity, service, light and learning. The culture of the land is revealed in them. But the deplorable condition of these temples which are sacred and sanctimonious, makes one feel dejected. Their surroundings are unclean and infected with poisonous creatures. Dirty smell emanates from most of them. They are dilapidated and dismal-looking. The temple bells no more jingle and cause a flutter in our heart and call the devotees to worship. No more do we see there the inspiring *aradhana*. Even in the best of temples, *prasadam* is a thing of old. This state is indicative of the fact that what was precious to us is no more viewed with love and respect. This neglect of the temple and the spiritual life will have serious repercussions on the life of the nation. The love for a spiritual and righteous life which is held in great esteem in India, and is the most precious part of its heritage, will disappear, and in its place a life of sensual satisfaction will be installed.

The resuscitation of the temples which have played a vital part in the life of the race, must indeed be the work of all those that are interested in the progress of India. The retrograde step, namely, the love for belongings of land, of wealth and other allied things, is a step in which bliss is tried to be found in outward things. But real happiness comes from knowing oneself and his relation to the Creator who is the life of all life. The great sages of old tried to explain this to the people. A life of *Dharma* and *Satya*, a life of love and brotherhood in action,

a life of contentment and contemplation, a life devoted to the pursuit of knowing Him, the giver of all joy, is explained to us in our *Sastras*, *Upanishads* and *Puranas* and in the lives of the great men of our land. Lofty as these ideals are, they must have a place wherefrom to communicate these. A temple where God is enshrined and regarded with love and reverence, would be a fit place to communicate such ideas. There was a time when learned men sat in the temple and taught the unlettered masses the rich lore of our great books. India was cultured, though a large majority did not know how to read and write. It can be said that there cannot be better books from where to drink deep of the methods of conduct than our *Puranas* and *Sastras*, and better places to give them to the people than our temples. Temples must be revived. They must be made the centres of light and learning. They must be made the centres of activity, of life, of social gatherings. From these, great thoughts must flow. From there, men and women must be stirred up to work for the good of the community. It is then that the land of India can once again become a land of plenty, a land of great philosophers, a land of charity, a land of light and learning. How can this be done?

The methods of infusing life into the temples are many. To carry out any plan effectively, there must be a band of selfless workers whose motto is to give happiness to the community. We talk of social service. Social service can be better begun at home, in one's own village, in one's own temple, for one's own community. Leadership for good, leadership for the welfare of the community, is what has to be tapped. A band of very enthusiastic young men with a good leader must be entrusted with the task of attending to the work in and around the temple. The elder members of the village must co-operate with this team and encourage it and stir it to do the items of work that are calculated to prove beneficial to the

country. Activity calculated to improve the life of the village and bring it cheer, and stir it up to useful employment is of the right type. A band of people must take a vow to be thus active and work selflessly. Work for a good cause is really pleasure. As the Chief Minister of Madras has said, "Work is Worship".

We now pass on to those items of work which will prove useful to the community. A few of the temples are woefully unclean. Their surroundings are far from bright and cheerful. They have been built at a considerable cost. We cannot build such temples now. We have inherited that property and the traditions with it. These temples must first be cleaned both inside and outside and made charming to look at. The grass and thorns must be removed. The villagers must be educated not to desecrate the surroundings of the temple. When a band of their own youngsters are at work and when the village leaders have assigned this work to them, it is hoped that everybody will co-operate.

A temple is a sacred place. Its appearance inside and all around must be pleasing to the mind. If a few flower-beds are made and flowers and *thulasi* are grown, from the artistic point of view, it would please the mind and eye of the temple-goers, and from the economic point of view also there would be enough flowers to offer to God. Hedges or compounds where there are none to the temple, may be built by social service units.

The life of the temple is the deity who is enshrined there. The purpose for which the temple has been built is for the purpose of offering prayers to God, and get inspiration to lead a virtuous life. So, at definite hours of the day, arrangements must be made to keep open the inner precincts for the devotees to offer prayer. At such hours, *pujas* must be arranged.

One of the attractions of the temple is the *prasadam*. When there is a presiding

deity, that deity has to be offered food. This may be got prepared either from the contributions of the devotees or from the temple funds. The needy will have thus some food. After all is said and done, it remains that food is the first essential and the greatest attraction. To the youngsters the attraction of food leads to the habit of coming to the temple, where unconscious influences are imbibed. Even to the elders, perhaps the habit of coming to the temple affords an opportunity for mental catharsis, and food may be no less an attraction to them also. Hence, the *prasadam* has its own charms, and if it is arranged to be distributed regularly, the temple becomes a centre of attraction.

Another way of making the temple a centre of attraction is by arranging for *Katha Kalakshepam*. 'Kalakshepam' means telling of great stories from our literature, the *Ramayana*, the *Mahabharata*, the *Bhagavata*, the *Gita* and the *Upanishads* to the accompaniment of background music. To a land mostly illiterate, reading is out of question. To them this type of learning is a blessing. Besides, *Kalakshepam* is the most interesting type of exposition. With stories for illustration, with music, with humour woven into the story, it has no parallel in the art of exposition. The people like it immensely and gather in large numbers to hear a *Kalakshepam*, wherever it might be arranged. I have heard many such, and they are the most delightful to listen to. Stories containing morals, lives of great men, philosophical points, all of them can be brought in and delineated in a manner suitable to the audience and fitted to their level. Great thoughts in simple language, in a form fit for consumption by the illiterate masses, is given in these lectures. It is due to these that our people, in spite of being illiterate, were yet cultured in the real sense. True education must result in behaviour. The *Kalakshepam* was expected to do it. In a way, it was recreation, and in a way it was education.

Lectures on philosophical topics may be arranged in temples. Philosophy is difficult for most minds. If the fundamental current of philosophical thought and comparative religion could be explained in simple language, even the illiterate can have a glimpse into our great heritage, namely, Indian philosophy. To those who know how to read and write, these might act as the basis for study or as an opportunity for their doubts.

The great and inspiring epics of the *Ramayana* and the *Mahabharata* and other great books of our land require to be read and re-read. They have inspired men to heroic deeds. They have brought comfort to those facing trials. The literates spend their days and nights in reading. A temple would be a fit place for arranging of the readings of the *Ramayana* and the *Bharata*. These stories are ever fresh. Young and old would throng to hear them and profit by them.

Some of our poetical works are so good that they require to be recited musically. Musical recitation has a charm and an appeal of its own. The masses like it. In Kannada, the works of Kumara Vyasa and Lakshmisra are masterpieces which can be recited and explained.

Music is usually offered to God at prayer-times. Music is pleasing and, when offered with *bhakti* to God, it is the most effective instrument of internal purification. It stirs up the hearts of the listeners to the very depths. Performances in music may be arranged in temples. In as much as music is an expression of the civilisation of our race, and a most potent form of appeal to God, music performances must be arranged in temples. *Bhajana* is another form of worship, wherein the community as a whole can take part. The group can be led by a good-voiced musician to sing in chorus. Chorus singing is pleasing and is very effective.

The community must have recreation. Adorning an image, taking it out in

procession in streets to the accompaniment of music and distributing food offered to God are methods which are calculated to stir up interest and enthusiasm in the community. Occasionally, on important festival days, as Ramanavami or Krishnashtami the temples must be decorated, feeding must be arranged on a large scale, and lives of these benefactors delineated in the form of a lecture or a *Harikatha*.

The temple might have a small library, where simple books on religion, written in a popular way, may be kept. If the temple has no place to maintain a library, some adjoining building might be used. One from the service-group in turn might be assigned the work of looking after the library.

In many of the temples, there is space for holding schools, if the school has no other place. A portion of it may be repaired to suit the holding of a class. The repair-work may be done by social service units. In many of the bigger temples, whose funds are sufficiently big, Sanskrit schools and colleges may be opened. Our *sastras* may be taught there. The teachers and professors must be attached to the temple, and contribute their light and learning to increase the popularity of the temple. The pupils learning there, must be the primary service groups for the temple. They must get shelter and food at the cost of the temple.

Exhibitions in homecraft work and art may be arranged in the temples periodically. They may include drawings, paintings, pot-paintings, *rangoli*, knitting work etc. Recently, in Tanjore, one might have read of the exhibition of works of sculpture and art.

The Chief Minister of Madras, Sri C. Rajagopalachari, was pleased to see it and to say that it was good. He also laid emphasis then on the *bhakti* aspect and said that only people with *bhakti* should visit temples.

It might be useful to point out here that *bhakti* is imbibed at home. The first teachers are the parents. If they want their children to believe in God, they themselves have to lead a life of *bhakti*. If they do so, rarely does a child fail to imbibe the habit.

Every Matadipati or Swamiji must make the temple a place wherefrom he could communicate his school of thought to the people. It must be done in such a way that no other school is hurt. In big places, each school has got its own temple. In the interests of catholicity, learned lecturers of different schools of thought must be invited to lecture in every temple to promote love of fellow-men and knowledge of comparative religion.

Under the auspices of this social service group association, *kolattam*, village dramas and other forms of village art elevating in their influence might be arranged.

Much depends on the work of the social service units. Upon their ability to organise and conduct these activities depends the life of the village. If they are untiring in their zeal, tap all talents in the village and feed the villagers with spiritual food, making the centre of their activities the temple, temples come back to their own and the people would be roused from their inert life to a life of joy, to a life of righteousness.

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State Aid to Britain's Universities

BY H. C. DENT *Editor of "The Times Educational Supplement", London.*

IN the academic year 1951-52 the universities and university colleges of Britain received from the Government, in the form of Parliamentary grants, the sum of £17,126,993. This was almost exactly two-thirds (66.5 per cent) of their total income.

The financial dependence of the universities upon the State has increased swiftly and largely since World War II. In 1938-39 the proportion of their income received from the Exchequer was 35.8 per cent—little more than half that of 1951-52. Nor is there any sign of a halt in this upward trend. In February 1952 the Chancellor of the Exchequer announced that for the five years 1952-57 the Treasury grant would be £111,750,000—an average of well over £22,000,000 a year. But for Britain's financial circumstances there is no doubt that it would have been larger.

The money received from the Treasury does not represent the whole of the universities' indebtedness to public funds. In 1951-52 the local education authorities of England and Wales made to them grants totalling £1,044,151, or 4.1 per cent of their income. And of the 83,458 full-time students in British universities in that year, 60,452, or 72.4 per cent, were being assisted by awards from public or private funds, principally the former. In England and Wales the Ministry of Education awarded 2,000 State scholarships, and the local education authorities made 10,300 new awards, four-fifths of them being "major awards" providing full maintenance, if the student's financial circumstances justified this.

PROUD BOAST

It has always been the proud boast of Britain's universities that they are independent and autonomous bodies. Despite the fact that without these vast subven-

tions from public funds they would be unable to play more than a very minor role in the national life, they are still able to make that boast today.

In the words of the University Grants Committee, reporting on the years 1935-47, "the Government adheres, no less firmly than the universities themselves, to the fundamental principle of academic autonomy. Education and research in the universities of this country are not (and, we believe, are not likely to become) functions of the State." That statement has the full endorsement of public opinion.

The strongest evidence that the autonomy of the universities is a reality and not merely a pious fiction is afforded by the facts that the Treasury grant to them is not subject to any form of government audit, and that they have the absolute right to select the students they will receive, and to give them the courses they believe most appropriate.

A PARTNERSHIP

This is not to suggest that the State disinterests itself in university affairs. On the contrary, it is more keenly interested in them today than ever before. But, to quote the 1935-47 report again: "...We (that is, the University Grants Committee) believe that the relationship between the State and the universities which is now being evolved may properly be conceived as a form of partnership... On the side of the universities, there is every evidence of a progressive spirit and of a genuine desire to accommodate their policies to the various demands of the public interest; on the side of the Government, there is full recognition of the over-riding duty of those who follow the academic path to ascertain the truth and to proclaim it without respect to the convenience of Governments."

It will be noted that the quotation speaks of a partnership "now being evolved." This has reference to the greatly changed circumstances of the post-war years. State aid to Britain's universities has a history of nearly half a century, and the University Grants Committee—which ascertains the universities' needs, negotiates with the Treasury the total grant, and then distributes it among the universities—was founded in 1919. But before World War II the Treasury grant was modest, and the Committee's function was restricted to "encouraging and facilitating such limited improvements as the universities could see their way to undertake within a relatively stable financial framework."

Since World War II the situation has been completely different. State aid, and State aid alone, has made possible a vast increase in the provision of university education, and has sustained its quality. Not only a large proportion of current expenditure, but, almost all capital expenditure—before the war considered the universities' business—has been met from public funds.

SUCCESSFUL ATTEMPT

The universities early recognised the changed nature of their relationship with the State. In July 1946 the Committee of Vice-Chancellors and Principals wrote that "...the universities entirely accept the view that the Government has not only the right but the duty to satisfy itself that every field of study which in the national interest ought to be cultivated in Britain is in fact being cultivated in the university system and that the resources which are placed at the disposal of the universities are being used with full regard both to efficiency and to economy."

The partnership which is being evolved is one which attempts to reconcile the

principles of central planning and university autonomy. So far, thanks to goodwill on the part of all concerned—the Government, the University Grants Committee, the local education authorities and the universities—the attempt has been singularly successful. It looks as though it will continue to be. People in Britain devoutly hope it will, for, as the University Grants Committee say in their last report, published this July: "Without the State, the universities cannot obtain sufficient funds to enable them to do their work; without the universities there would be no way of meeting the need for men and women adequately trained to advance knowledge and to hold positions of responsibility in government, industry and the professions."

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C. R.'s New Scheme of Education

BY SRI N. KUPPUSWAMI AIYANGAR, M.A.,L.T., *Vaduvur.*

It is unfortunate that the discussion both for and against the scheme has descended to the level of party politics. Exaggeration and even misrepresentation are only too common in such discussions. When politicians quarrel, their voices are too loud and confused to allow the voice of any educationist to be heard. But, I am one of those who believe, along with Kiel Petrick, that, heard or not, "Upon those on any line of work who have expert knowledge, there rests the obligation of putting over to the public better thinking along that line". Having been a teacher with opportunities to study both the theory and the practice of education for some fortyfive years, I find it difficult to keep quiet when such a novel scheme is being discussed so vehemently. Secondly, in all these discussions, the social aspect of the change is not usually considered except in a very crude form. But, that is the most important aspect which must be considered.

C. R. calls this change a small one and says that, if it had been introduced by anybody else, it would have passed off unnoticed. The fact is exactly the opposite. But for C. R.'s advocacy, the scheme would have been poohpoohed at once by everybody. It is my belief that persons like Sri Kamaraja Nadar who at first expressed themselves against the scheme changed their views out of deference to C. R., due to political considerations. It will be noticed that the supporters of the scheme mainly come from the official class and the comparatively rich among the urban population, if we leave out party men. The sons of these people are not in any way affected by this scheme. This scheme applies only to villagers. It is only the wearer that can understand where his shoe pinches. What is the view of the parents of the village children ?

VILLAGES VERSUS TOWNS

When I was explaining this scheme to the parents, one of them cried out. "Oh ! I see, they want us to remain for ever the hewers of wood and drawers of water for the town-dwellers." Another remarked. "The scheme may be good or bad, but I am sure of one thing. In the next elections, the Congress will not get any vote in the villages". The explanation is simple.

REGULARLY-PAID JOBS

C. R. is reported to have stated. "Nowadays, the moment a boy was sent to the Elemensary School and he come up to the second class, he began to think that he belonged to a different caste altogether from his own cousin who did not go to school. He became a separate entity and began to entertain the sense of his becoming a Collector or some other equally high-placed officer." This is an example of exaggeration. Village children in the second or even in the fourth class have really no idea of a high official, much less of a Collector. I have a boy in each of the 2nd and 3rd classes. I may have that idea, but I know they have no idea of becoming any such official. But, it is true that many of the parents who send their boys to High Schools expect to get regularly-paid jobs for their sons. It is also true that most of the boys in High Schools expect the same. If this is a disease, I agree with C. R that it is, the remedy should be applied to the sick—the High School boys—and not to the children under ten, who are perfectly healthy so far as this disease is concerned. It is also right that we should do everything to prevent this disease from spreading ; but, on the other hand, the Government itself positively encourages people to think that the regularly-paid jobs are better than tilling the soil or practising

any craft. They give scholarships and preference in appointments to what are called backward classes. By the term 'backward' we usually mean those who earn their living by hard physical labour without aspiring for anything better. The advantages that a Government servant enjoys are too many to be ignored. First of all, the salary paid to a Government servant is much greater than what he could earn outside. The security of tenure is almost one hundred percent. Again, C. R. himself has created further advantages. The son of a Tahsildar who may be getting anything between Rs. 200 and Rs. 300 per month need not pay anything for educating his son up to a certain standard. He is also entitled to free medical attendance for himself and his family. But the tiller of the soil whose income is not even one-tenth of that of the Tahsildar has to pay through the nose for these things, if at all he has an opportunity to get them. There are many other advantages that are enjoyed by Government servants which are denied to the man who works with his hand.

I know of a farmer family of four brothers. Three of them are hard-working cultivators. They see that educated people get a better living for much less strenuous work. They are educating their youngest brother at a great sacrifice in the hope that he at least would come to a better position. All the sophisticated arguments fail to convince him that the standard of attainments will not deteriorate. If it will not, he asks: "Why waste money in towns by having two sessions there?" Is it unreasonable if he thinks that the scheme is intended to prevent such of them from aspiring for such jobs?

It is true that too many people aspire for such jobs and the Government cannot satisfy all; but, the remedy is not to give one kind of opportunity to the villagers and another to those that live in towns. The Indian Constitution and true Democracy require that all people,

urban or rural, rich or poor, should have equal opportunities in matters educational. Not only should there be equal opportunities, but no room should be given for the people even to suspect that there is no such equal opportunity in practice. By confining this scheme to villagers, especially as they are unable to give any good reason for excluding towns, you give room for such a suspicion. Is it any wonder that some of the villagers think that C. R. wants the poor villagers to remain hewers of wood and drawers of water for the urban population?

DIGNITY OF LABOUR

C. R. says that he is only trying to instil in their children respect for the men who work with their hands. Are these children wanting in this respect? C. R. knows what the High School boys think in such matters. He imagines that it is exactly what these village children under ten think. I know these children better. I am managing an Elementary School. I have seen them do manual work with pleasure, in gardening, fencing, etc. They do not think about the dignity or otherwise of manual work. They take things as they are. If these children are made to work with or observe the work of their parents, they would realise the hardship of their life fully and the small remuneration they get in return. Their bitterness and hatred against the rich and the employer class will increase. This is the surest way of encouraging communism. It is an irony of fate that C. R. who considers the communists as his enemy No. 1 should become an instrument for encouraging communism.

It is the High School boys and the employer class and those who live in towns and get regular incomes without much physical labour, that should be made to realise the dignity of labour, and not these young children. Therefore, this scheme should have been introduced first in towns—but all towns, even major panchayats were expressly excluded from

this scheme at first, though some Ministers now, taking Sri S. N. Agarwal's advice, say that it will be introduced in towns gradually. C. R. in his speech at Washermanpet seems to have taken credit for not introducing it in towns. He is reported to have stated that he had not introduced his scheme in urban areas, although many pressed him to do so and that he did not prevent those who had the money and other facilities to pursue higher education from going up. There is already a feeling, justifiable to some extent, that villagers are exploited for the benefit of the towns. This clinches the matters. Therefore, it is not altogether unreasonable, if some people think that the scheme is intended more to reduce competition for what are called white-collar jobs and make things easy for the town people than to make village children craft-minded.

GANDHIJI'S NAME ABUSED

Again, in C. R.'s introduction to the Guide Book on the new scheme of education, it is stated: "He (Mahatma Gandhi) gave us the system called by the name of Basic Education, and the Sargent Report accepted it and the Government of India resolution has confirmed it". I fear C. R., in common with many other lay men, has misunderstood the decision taken up by the Report without a critical study of what the Report says on Basic Education. What the Report accepts is not the Basic Education recommended by Gandhiji. I suspect that the term 'Basic Education' was used for the purpose of hoodwinking Congressmen.

The Report divides the 8 year course of what is called Basic Education to Junior and Senior Basic Courses. After the Junior Course, there is to be an examination, and those who pass in that examination will be sent to High Schools, and those who fail will be sent to Senior Basic Schools. It will be seen from this that the Senior Basic Schools are reserved for dull pupils.

Secondly, among those who have failed in the examination, the pupils whose parents are rich enough to pay a higher fee will be admitted into High Schools. Thus, the Sargent Report reserves the Senior Basic Schools for the dull among the poor.

I know that it is a fundamental principle with Gandhiji and with all Basic Educationists that there should be no such division and that all pupils, rich or poor, rural or urban, should undergo the full seven year course before they are switched on to anything else.

So, I was surprised at the fact that many of the topranking Congressmen who swear by Basic Education, accept this position. Hence, I sought an interview with Gandhiji to clear up this position. During the interview, it was brought out—Sri Arianayakam himself admitted it—that as some rich people wanted to give their sons a different kind of education, Congressmen had to accept it. To this, Gandhiji replied that whatever rich and foolish people might do, whatever Congressmen might say or do, and he had no authority over Congressmen except moral persuasion, he was quite clear in his mind that the system advocated by the Sargent Report was inconsistent with the Basic Education he had recommended. It is regrettable that the Government of India without a critical study of the Sargent Report and, as far as my information goes, without listening to the advice of the Hindustani Talami Sangh, has accepted the Sargent Report as the basis for educational reconstruction in India. If C. R. accepts the Sargent Report, it means that he is in favour of relegating Basic Education to the dull among the poor. On the other hand, Gandhiji has definitely stated that the urban population should have the same kind of education as the rural people, though the craft might differ.

The new scheme is therefore not only undemocratic, but antisocial. Undemocratic, because there is no equal opportunity for the urban and the rural

population or for the rich and the poor. The rich are already thinking of giving private tuition to their boys, or migrating to towns in order to give equal chance to their sons with the sons of the people in towns. The scheme is anti-social, because it is sure to engender bitterness in the minds of the poor villager against the rich and against the urban population.

Against these disadvantages, what are the benefits claimed for the new scheme?

REDUCTION OF SCHOOL HOURS

C. R. claims that by reducing school hours he releases pupils from imprisonment in a school room without impairing their standard of attainments. Sri Ramachandran quotes Tagore. Not only Tagore, but almost all educational reformers from Pestalozzi down to Gandhiji have taught that children demand physical activity and do not like to be confined in a room for a long time listening to the abstract teaching of the three R's. But *no one ever suggested that leaving the pupils to fend for themselves is a remedy*. Everyone wanted to find a way of making the teaching interesting, so that the pupils may feel confinement in a school room pleasant and agreeable. Pestalozzi wanted a liberal use of things along with words. Froebel's kindergarten method wanted to convert the schoolroom into a playground. Montessori gave freedom to the child to do what it liked, but always under the control and guidance of the teacher. Herbert wanted the teacher to correlate school-room teaching with life outside, i.e., to show the pupils that what they learn in school is useful for life outside. Dewey wanted the pupils to take up some life activity—a project—and learn things in the course of working out the project. All these did not give full satisfaction. Gandhiji made a useful and powerful combination of all these methods, especially the correlation method and the project method. If a school room is to be compared with a

jail, all educational reformers tried to change the rigorous imprisonment into a fairly agreeable simple imprisonment. Now, by concentrating all the abstract teaching of the three R's in two hours and forty minutes, C. R. is changing the agreeable simple imprisonment into a most disagreeable rigorous imprisonment. This means that all great educational reformers, including Gandhiji and research workers on educational psychology, were and are wasting their time. C. R. is not the first one to say "Three R's and no nonsense". The difference is that others holding this view have no following among modern educationists. C. R.'s position in the political world is such that many even among educationists are willing to change their life-long beliefs and practices to please him.

STANDARD OF ATTAINMENTS

If efficiency in teaching methods has nothing to do with the standard of attainments of the pupil, the one session work may not reduce the standard: but it was to increase the efficiency in teaching that drawing, play, singing, gardening etc. were introduced so that the three R's may be correlated with these subjects, made less abstract and more assimilable to the pupils. Under the New Scheme, efficiency in teaching, and therefore the standard of attainments are sure to suffer. If you do not believe in methods, why waste time and money on Training Schools and Colleges?

Again, in order to train pupils to live an orderly, disciplined life, psychologists, both ancient and modern, want the pupil to live under the control of the teacher all the 24 hours of the day. It is on this principle that the pupils lived with their *Gurus* in ancient India, and that the apprentices lived with their masters, I think, throughout the world. It is on the same principle that residential schools are considered better than day schools. By reducing the school hours and depriving the pupils of the supervision of the teacher, the opportunity for acquiring

the discipline and training for co-operative work which are involved in organised work or play, is lost.

CAN MORE PUPILS BE MADE LITERATE?

The greatest benefit claimed is that it will bring in more pupils to schools. It is argued that many people do not send their boys to school because they want them to work at home. This may be true in some cases; but the new scheme does not help those people. Work in villages is not ordered as in a factory. Ninety percent of the people in the villages are engaged in agriculture. It is well-known that agricultural work is seasonal. There is no agricultural work that can be done by boys regularly in the mornings and the evenings alternatively. My experience is that both in the transplanting and the harvesting seasons, older boys absent themselves from school for agricultural work. Younger boys below ten cannot do any serious agricultural work. During the other parts of the year, no boy is wanted for any serious work. Jobs like carrying milk to customers were being done even under the old scheme in the mornings and in the evenings out of school hours. Cattle-tending is the only work that has to be done daily; but this is a full day occupation. The one session school does not help these people. I have also found that only those who cannot afford to engage some other boys for tending cattle use their own boys. Such boys cannot be spared even for one session work. The one session work by itself is not likely to bring in more boys to school.

Even supposing that it will bring in more boys, it will be sacrificing quality for quantity, probably with worse results. It is not worthwhile. Gandhiji says: "Literacy in itself is no education. Remember, that unlettered persons have found no difficulty in ruling over large states. President Kruger could hardly sign his own name. Teach them the Three R's by all means, but don't make a

fetish of them. The ryots do not need to be literate to appreciate their rights and their duties". Again Gandhiji says, "The quickest development of the mind can be achieved by artisan's work being learnt in a scientific manner. True development of the mind, that is, education, commences immediately the apprenticeship is taught at every step why a particular manipulation of the hand or a tool is required". It is common knowledge that the farmer and the village artisan cannot teach farming or craft in a scientific manner by explaining the why and wherefore of everything he does. By letting the pupils free to do anything they like for the greater part of the day without any control, they may learn the Three R's, but can get no education. On the other hand, as one of the mothers complained, there is a great likelihood of some of the pupils becoming vagabonds.

LEARNING CRAFTS

They can learn a craft, says C. R.; but can they or do they? These are the questions. C. R. wants the parents to look after their children during the major part of the day. He dare not ask the educated town-parent to do the same. He expects the illiterate village parent who has to work throughout the day for his livelihood and has no time to spare for anything else to teach or to arrange for the teaching of some craft to his sons. Two of the parents told me in connection with this question. "This one session business is going to spoil our boys. You, educated people, may be able to do something with your boys: but we, even the literate among us, cannot do anything. We have no time for it. It would be something, if you teach some craft in the school. Our boys, unless they are sufficiently old, say 12 years, cannot do any agricultural work like ploughing and digging. Even if they plough in the morning, they are absolutely unfit to attend the school in the afternoon. Most of our boys are fooling away the spare time. We do not

object to their learning a craft; but we are sure that unless the craft is taught regularly in schools, the boys will not and cannot learn any craft. Some of them are sure to turn out to be vagabonds". There are 7 schools within a radius of a mile or two from my place. It is now 3 months since the scheme was introduced. I am sure, no pupil is learning any craft, notwithstanding any report to the contrary from official quarters. The fact is, the young pupils do not care to learn any craft. If left to themselves, they will not. Neither is the parent anxious about it. The Expert Committee will not be able to realise these facts, unless they go to the out-of-the-way villages, unaccompanied by either the Director of Public Instruction or any of the Government Officers and see things for themselves.

SINGLE TEACHER SCHOOLS

Much is made of the fact that there are a large number of schools with one or two teachers who have to manage 5 classes. I do not know how large this number is. Anyway, excepting in the case of 3 or 4 teachers managing 5 classes, the advantage is not great. In other cases, one teacher even under the New Scheme will have to manage 2 or 3 classes. Against this, the possibility of creating great hardship to young pupils by making them walk great distances has to be considered. The Tanjore District Board at its meeting on the 24th September has amalgamated 17 schools with other schools. What does this mean? I know of one instance. There was a one-teacher school in Vaduvur Vadapathi more than a mile and a half from Vaduvur Agraharam. That school was abolished, and the pupils with their teacher were asked to go to the Agraharam school. Why? There were about 30 pupils in that school. Under the New Scheme, there were only 15 pupils at a time for the teacher. The Board thought that 15 pupils per teacher was too little. The school was abolished, and all the pupils were asked to go to a school,

which is more than a mile and a half from the old school. What is the result? Many of the younger children are likely to stay away on account of the distance, and when a vacancy occurs somewhere, instead of appointing a new teacher and giving an opportunity for the educated unemployed, this teacher may be asked to go there. Practically, it is retrenching one teacher.. I have no doubt, the cases of all these 17 schools are similar.

Thus the promise of no retrenchments of teachers is not likely to be fulfilled; and this policy, instead of bringing more boys to school, is likely to make some boys stay away from school. C. R. calls the system of plural class teaching 'falsehood and fraud'. If it is 'fraud', the new system does not wholly remove this fraud. This is a case of misrepresentation. Every body knows that it is a recognised system existing all over the world for the purpose of giving a chance to the small children in out-of-the-way villages. Psychologists and Training Colleges have been evolving methods by which Plural-Class teaching can be done effectively. If it is a fraud, it is a fraud practised by the authorities and not by the school teacher.

THE NEW SYSTEM AND FRAUD

The New System may make not only the teacher, but also the young pupil false and fraudulent.

There is a recent circular to all the Headmasters somewhat on the following lines.

1. They should form a village council to help the pupils during out-of-school hours;
2. They must entrust the children belonging to the non-occupational class to craftsmen, not more than five pupils to each craftsman;
3. Both the craftsman and the pupils must keep diaries to show what the pupils did during these out-of-school hours.

This is far too much to expect from any of the persons concerned, villagers, pupils, craftsmen or the teacher. When I happened to meet one of the headmasters, I asked him what he had done or proposed to do. He replied: "Please do not ask me these questions. No villager or craftsman has the inclination or the time to do any of these things. I must write something to keep up my appointment. The whole thing is a fraud." This clinches the matter. The Expert Committee cannot discover these things, if they remain in Madras, hear evidence and examine statistics. They seem to be unwilling to see things for themselves by visiting out-of-the-way village schools. I invited them to do so, and they pleaded want of time. Gandhiji wanted to abolish control, not because he thought it would help the poor, but because it will remove the opportunity for the corrupt practices that had become rampant. Gandhiji placed morality above utility. On the same principle, even assuming that the new scheme will increase literacy, I would prefer not giving a chance for fraudulent practices to young pupils to increase in mere literacy. Is it too much to expect C. R. to look at the matter with an open mind?

CONSTRUCTIVE PROPOSALS

I was asked whether I had any proposal to make with regard to bringing more pupils to schools.

Compulsory attendance, supply of midday meals, books, slates, etc. are the things practised all over the world for this purpose.

Oh! in a poor country like ours, it is impossible to do these things.

Then I would only repeat what Gandhiji said, "Literacy in itself is no education", "Don't make a fetish of them (the Three R's,)" ; "The ryots do not need to be literate to appreciate their rights and duties".

After all, the main function of education is to make people understand and appreciate their rights and duties.

It is not worthwhile trying to make more pupils literate at the risk of making a large number of boys vagabonds.

Oh! the pupils will not be allowed to roam about, as they liked.

As I have already stated, the poor parents have hardly any time to look after their sons. It is argued that under the old system, the pupils were out of the school for 19 hours a day; under the new scheme, they are out of school for 21 hours. This difference of 2 hours cannot be a great hardship for the parents. The difference is not 2 hours, but 7 to 8 hours. For the purpose of this comparison, it is unfair to include the night of 11 or 12 hours. Again, under the old system, the interval of 2 or 1½ hours between the two sessions and at least an hour before the morning and one hour after the evening session have to be excluded. This time is spent in preparing for, going to and returning from school. It was only for 2 or 3 hours, the pupils can be said to be under the real control of the parents. In the New Scheme, pupils have to be under the control of parents from 7 to 8 hours during day time. This makes a lot of difference.

I fully realise that educated pupils must be made to realise the dignity of labour and reject the idea that every one of them should get a regularly paid job. Education is the only thing known to mankind that can modify human ideas.

The All India Federation of Educational Associations has recommended a scheme of National Education which has taken into consideration all these and many other factors.

In terms of the words used at present, the Scheme may be described more or less as follows.

1. During the first 4 classes, the Three R's correlated with living a hygienic life.
2. From the Vth class to the VIth Form, more or less on the lines of Basic Education.

3. 4 years of College. Humanities and the Sciences and some Professional pursuit will form the course for every one of the students.

4. Research and higher studies in all subjects including professional studies will be undertaken during this stage.

It is easy for any one in authority to make the poor villagers submit to any

scheme. Resolute and able men like C. R. will do well to use all their powers to make the rich and the present-day educated people accept some scheme like the one I have described above in which the Humanities, the Sciences and some craft or vocation that require physical labour get an equally honourable place.

Radio and Television in Education in U.S.A.

AS new and finer techniques are being developed in the fields of radio and television in the United States, educators are making ever-increasing use of these media.

Until 1952, most of the activity in this field was confined to fitting educational programmes into the regular schedules of the commercially-owned radio and television stations, although a small number of American educational institutions do operate their own radio or television stations.

Recently, however, American educators have become aware of the vast opportunities offered to them, especially by television, and they are attempting to obtain their own radio and television stations. Their efforts were given a big boost in 1952 by the federal government, when the U. S. Federal Communications Commission (FCC) directed that 242 television channels, in communities in all sections of the country, be reserved solely for the use of non-commercial educational groups.

In all sections of the country, in 1952 and 1953, educators and other interested community groups were meeting and laying plans for making the best possible use of these valuable channels. It is planned that television will be used in various ways. First, directly in the schools as a part of the regular curriculum; second, in the home to supplement lessons learned in the school; third, in a vast programme of adult education to

enable busy mothers and others to continue their studies; and fourth, to bring programmes of cultural and public service value to the community as a whole.

For many years the commercial stations have been bringing public service, cultural and educational programmes to the American public. Many of these are sponsored by the stations and networks in the public interest, others by educational institutions, and still others by nonprofit philanthropic institutions, such as the Ford Foundation. This latter group has set up its own radio and television workshop to produce fine educational and cultural programmes.

Most of these programmes are of the discussion type, and they include such radio programmes as "Invitation to Learning," where outstanding scholars discuss literary classics. Through the medium of television, viewers may see many discussion programmes, the majority of them centering around political issues of the day, while others deal with such subjects as new books.

In addition, several interesting educational television features are offered with the co-operation of educational institutions. The John Hopkins University in Baltimore, Maryland, for example, offers a weekly science review programme that is seen in 24 cities in all sections of the country. These fascinating telecasts deal with a wide variety of subjects, ranging from how scientists plan to

travel in space to a comprehensive report on the present treatments for cancer and what scientists are doing to find a cure for this dread disease. This programme has become an adjunct to regular class work in many schools.

One of the most important groups in the field of educational radio is the National Association of Educational Broadcasters (NAEB), a group composed of universities, colleges, school systems and public service agencies engaged in non-commercial educational broadcasting.

The NAEB, set up in 1950, prepares and offers to radio stations, both commercial and those owned by educational institutions and non-profit groups, specially prepared programmes designed to cater to educational and cultural needs. There are now more than 80 radio stations in the United States regularly carrying these programmes.

During 1952 and '53 the NAEB, with the aid of a grant from the Ford Foundation, presented a series of programmes in four fields: The American Heritage, Anthropology, International Understanding, and Public Affairs. Included are programmes featuring the beliefs and ideas of Thomas Jefferson; the strengths and weaknesses of the Soviet Union; and a series of interviews with a large number of Europeans on a wide variety of subjects.

These programmes are also distributed outside the United States by the Australian Broadcasting Commission, the All-India Radio and the Voice of America.

In addition to all this activity, there are many educational institutions in the United States that own their own radio stations and use them in the regular school curriculum. The Boards of Education in such cities as New York, Chicago and Cleveland for many years have been operating their own radio stations. At the present time, every

public school in New York City has at least one radio receiver for use in the auditorium and many others also have receivers in the classrooms. These radio stations present programmes designed to fit in with current studies.

In other communities, where the schools do not own their own radio stations, many of them make use of the community's commercial stations with the enthusiastic cooperation of local broadcasting officials.

In recent years it also has been demonstrated how city school systems can make use of television in the schools.

In New York, for example, since 1951, a local television station has been presenting a complete series of telecasts for the city's secondary school students who are unable to leave their homes. The school system of Philadelphia also presents approximately 13 programmes each week, using the facilities of the three local stations. Similar use of television has been made in other cities. The overwhelming majority of them reported that the students and teachers responded well and are eagerly awaiting the time when they have their own stations.

Educational television was given an unplanned, but successful, test during January, 1953, in Baltimore, Maryland. The public schools of that city were closed for several weeks due to a labour dispute between the city government and its custodial workers, including the schools' janitors. With the cooperation of the local television stations, special programmes were presented as a supplement to the assignments that the students were given each day.

In the field of higher education, the pioneer in educational television is Iowa State College, the first college in the country to have its own television station. This station, in addition to serving the school, also serves the community as a whole. In 1952, with the aid of Ford Foundation funds, the station presented a special series of telecasts

dealing with local community problems. These programmes, titled "The Whole Town's Talking," aroused nation-wide interest as a good example of how educational television can serve the general public as well as the student.

For several years many colleges and universities have been offering courses by television, using the local commercial stations. The "student" at home in these courses may ask questions (by telephone or mail); he completes assignments and recommended reading, and submits examination papers. Upon successful completion of the course, credit is given towards a degree.

The University of Michigan offers telecast courses in parliamentary procedure and human behaviour; the University of California offers a course in child psychology; Western Reserve University gives courses in psychology and

literature, and many other institutions are following their example.

All of these schools have reported that their courses by television have a large group of enthusiastic students, who feel that, if it were not for television, they might be unable to continue their education.

Naturally enough, all of this activity in the fields of radio and television is demanding an increased number of trained persons to handle the technical aspects and to advise educators on how to adapt their courses to the demands of these mass communication media. The schools have risen to this demand and today many institutions are offering intensive training along these lines. Among the schools now offering undergraduate and graduate studies and degrees in radio and television are Boston and Syracuse universities.

Madras Teachers on S. E. C. Report

A conference of presidents, secretaries and representatives of District Teachers' Guilds which met in Madras recently, approved the recommendations of the Secondary Education Commission with certain modifications.

Six groups considered the recommendations of the Commission and presented their reports to the open session of the conference.

Mr. P. Doraikannu Mudaliar, President of the Madras Teachers' Guild and Chairman of the Group that considered the recommendations of the Secondary Education Commission in regard to the new Organisational Pattern of Secondary Education, reported that the Group was in general agreement with the recommendations. It, however, felt that Secondary Education should begin after a five-year junior basic course. The Group felt that

the term "middle school" as a variant of 'senior basic' might be dropped. That stage might be described as either "senior basic" or "lower secondary", and the stage 14 to 17 as "higher secondary."

The Group felt that the addition of an extra year to the secondary school course need not necessarily demand higher qualifications for the teachers in secondary schools. The introduction of the additional year need not be delayed on the score of qualification of teachers as the senior masters of the existing schools could as well bear the responsibility.

The Group felt that while there was need for a few public schools in the State, there must be opportunities for those who studied in the ordinary secondary schools for admission to the defence services by the reservation of a certain number of posts in those services for them.

The Conference discussed the recommendations and approved them.

CURRICULUM AND LANGUAGES

Mr. U. Keshava Rao, President of the South Kanara District Teachers' Guild and Chairman of the Group which discussed curriculum and languages, reported that while they were in general agreement with the recommendations of the Commission, they felt that the following modifications should be made for the State.

As long as English remained the language of administration and the medium of instruction in the university, English should be a compulsory subject to be studied from the first year of the secondary school course. Also, Hindi should be a compulsory language. It was recommended that Hindi might be begun from the second year of the secondary school course, the language being given more time in the time-table than at present. The Group also was of the opinion that the present arrangement in the Madras Scheme regarding a composite course of mother tongue (or regional language) and a classical language be provided for from the First Form till the end of the Higher Secondary Course. The Group also felt that the core subjects should be the same for all types of schools catering to the age group 11 to 14 (senior basic or lower secondary).

The general conference approved the recommendation.

PERSONNEL AND TECHNIQUE

Mr. K. M. Ramaswamy, Representative of the Coimbatore District Teachers' Guild and Chairman of the Group that studied Teaching Personnel and Teaching Technique, reported that the Group agreed with the recommendations with the following modifications.

The Group recommended that in the case of teachers the age of retirement be fixed at 60. In respect of tuition, the Group felt that as the teacher was professionally qualified to teach, banning

tuition would cause hardship to pupils who needed special attention. It, therefore, felt that private tuitions by teachers might be permitted under conditions prescribed by the Madras Government.

In view of the importance of training the Group was in favour of increasing the duration of the teacher education course in respect of those who had completed the high school course to three years at the end of which they might be awarded a diploma in Education by the university. The Group was further of the opinion that all teacher education institutions should be brought under the control of the universities.

The Group also recommended to the universities to undertake research in the matter of assessing psychological and emotional needs of secondary school pupils and making such research available to teachers.

The Conference adopted the recommendations and urged upon government and universities to conduct special refresher courses for teachers on activity methods in teaching.

RELIGIOUS INSTRUCTION

Mr. J. G. Koil Pillai, President, Tanjore District Teachers' Guild and Chairman of the Group regarding Student Welfare including Character Education, reported that the Group was in full agreement with the recommendations.

It commended the Citizenship Training syllabus recently introduced in our State as in complete harmony with the recommendations.

The Group emphasised the importance of moral instruction in schools and desired that due provision should be made in the curriculum.

The Group felt that the efforts of the school in the development of character would be successful only if supported by a correct understanding of one's religion, and that it might not be possible for the school to provide for religious instruction

in the present set-up. It therefore urged upon the community to help the schools by organising for the benefit of their children instruction in the principles of their religion.

The Group recommended that immediate action be taken to make it an offence to make use of school pupils for political propaganda and for election purposes.

It urged early steps to be taken towards providing each district with an adequate number of camp sites to facilitate schools arranging for student camps.

The Group also endorsed the recommendations of the Commission in respect of medical examination of pupils and urged that it be made obligatory on all schools to institute medical examination and provide for medical care. It also recommended that adequate training in rural social service be given to students.

The Conference accepted the suggestions.

ADMISSION & FINANCE

Mr. C. M. Fazlur Rahman, representative of the North Arcot District Teachers' Guild and Chairman of the Group that considered the recommendations relating to Administration and Finance, reported that the Group agreed with all the recommendations. It expressed the view that the Board of Secondary Education should, instead of merely being an advisory body to advise on matters referred to it, be responsible for laying down general policies as recommended by the Commission. The Group was of opinion that a minimum of ten years' experience be required in the case of teachers and headmasters who might be recruited to the inspectorate.

The Group also felt that it was not necessary to work for six days in a week, a two-day break each week in the case of day schools being felt necessary.

The Group opined that in respect of tuition fees, the system in vogue in this State was satisfactory and might be continued.

The general conference endorsed the above recommendations. It expressed the view that the Central Government should aid the States with liberal grants for secondary education.

EXAMINATIONS

Mr. M. Rajah Iyer, President, Ramnad District Teachers' Guild and Chairman of the Group that considered the recommendations in respect of examination and evaluation, reported that the Group was in general agreement with the recommendations. It opined that there should be only one external examination at the end of the School course. It noted with satisfaction the recommendation that in the final assessment due credit should be given to internal tests and the school records of the pupils. The Group considered that in respect of written work, percentage marking might be adopted and then it could be expressed in the five-point scales.

The Group also expressed the view that in view of the use of the objective tests, the minimum required for a pass should be raised much higher than the present minimum.

The Group further recommended that special refresher courses should be conducted on the technique of constructing and administering tests and maintaining records.

The general conference accepted the recommendations. There was a discussion on the form of a cumulative record. It was decided that the District Guild should consider the sample form of such a record appended to the report and suggest a type suitable to the State.

Editorial

ON October 1st, the new state of Andhra came into existence, recalling memories of two

A Great millennia of recorded
Adventure: history. While the new state has received good

wishes from every quarter, some have expressed the fear that the formation of a linguistic state may lead to the strengthening of fissiparous tendencies. This is a large question in Indian politics, and can be properly understood only when we realise clearly the nature of the national sentiment which seek to foster in our citizens. Is it to be as simple a thing as it is in England, Norway or Holland? In a large sub-continent like India, those conditions of homogeneity in manners, customs, language, religion and culture which we find in small compact areas, cannot be expected. Love of India cannot easily be fostered, divorced from love of one's province or language. Prof. Toynbee in his recent Reade lectures on the impact of the west on the world, has shown that the European nation states are primarily based on the factor of language, Switzerland notwithstanding. Two lessons can be drawn from this—first that the national sentiment can be encouraged through love of one's mother-tongue: and second, that the love of one's language may lead to a militant and aggressive attitude, leading to disunity and disintegration. In the circumstances, it seems part of wisdom for our statesmen to make up their minds that the Indian national sentiment should be a complex, all-inclusive feeling, which will include love of family, love of village, love of district, love of province, love of language, love of religion, etc. and rise in a sense above them all in a love of the motherland. The formation of the Andhra province and the possibility of other linguistic provinces in the near future presses this problem on our attention,

We are particularly interested in education in the new state. The formation of the Andhra University more than twenty five years ago has already laid the foundations for a distinctive Andhra set-up in education. The new D.P.I. in Andhra, Sri S. Govindarajulu Naidu, has behind him distinguished service to education in many spheres. It is good augury for the future that the new experiment in primary education is being continued. We express our humble good wishes for notable progress to the cause of education in the Andhra state and a cultural efflorescence as in the palmy days of old.

From Bombay we have been having disquieting news about school-grants for the past 2 or 3 years.

Grants and There was a protest some-
Passes: time ago about cutting
down grants for trivial

reasons. It was alleged at that time that financial stringency was sought to be disguised in this way. Whatever that may be, now the schools there are faced with a really serious threat. They are being told that their grants would depend on the success of the students in the school-leaving examination. It is possible that the authorities are concerned at serious deterioration in standards. But this is hardly the way to set it right, especially at a time when the entire structure of secondary education in the country is being investigated with a view to fundamental and far-reaching reforms. If this is due to financial stringency, as is alleged by some unkind critics of the authorities, other remedies should be sought for. In the *School World*, Sri K. G. Warty has suggested some remedies, practical and effective, for reducing the expenditure on education in the Bombay state, which would help the state not to interfere with the question of grants. They deserve the serious consideration of the State government.

News & Notes

THE FIVE YEAR PLAN AND SOUTH INDIAN TEACHERS

The South India Teachers' Union has in reply to a communication from the State Government regarding the working of the Five-Year Plan by voluntary organisations, offered to undertake (1) the organisation of schools in schoolless areas; (2) the organisation of student camps; and (3) the preparation and publication of reading materials for neo-literates.

The Executive Board of the Union, which met in the city last Saturday, approved of this offer of the Secretary on behalf of the Union.

The Board considered the reports from the District Teachers' Guilds on the working of the Modified Scheme of Elementary Education. It authorised the Working Committee to study the reports and to draw up suggestions so as to bring all children of school-going age into schools within a period of ten years, ensure a work habit amongst pupils, enable children to assist their parents in their work wherever possible and make primary education more practical.

The Board then considered Government Order dated June 30, 1953, regarding Elections. It was glad to note that Government had agreed that there should be no discrimination as between teachers in aided elementary schools and those in aided secondary schools and colleges in the matter of election. It, however, felt that in removing a disability, the Government had imposed conditions which in effect denied to all teachers the right to stand for election. It resolved to request Government to modify the G. O. deleting the conditions, and suggested that the G. O. dated April 15, 1940, which permitted teachers in aided secondary schools and colleges to stand

for election might be made applicable to teachers in aided elementary schools also.

ALFRED HIGH SCHOOL, RAJKOT

The Secretary, Alfred High School Centenary Celebration Committee, Rajkot, Saurashtra, writes :

Alfred High School, Rajkot, is the most pioneer and most prominent institution of Saurashtra, in the field of secondary education.

The peninsula of Saurashtra, originally known as Kathiawar, witnessed the beginning of secondary education with the establishment of this institution only on 17-10-1853.

During the last century this institution has given a phenomenal contribution in the moulding of cultural and educational life of Saurashtra and to some extent of the whole country. The autobiography of Mahatma Gandhi is a living monument to show what this great institution has contributed towards the development of the life of the Father of Nation.

Preparations for holding the celebration of such a great institution in a befitting manner are already on hand and an office for that purpose of the Committee has been opened at the School premises.

The Committee earnestly appeals to all the past students of this great institution and all others who are associated with this institution in one way or the other to be helpful in all and every respect that they possibly can. They are requested to send their addresses, suggestions and hand some donations for the purpose, to the Committee at Rajkot without any delay, which will be acknowledged with gratitude.

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